

out to the pen and run an electric current through your body until you are dead, and yet people go on killing each other. I mean murder doesn't stop. But it is a provable factual situation. You can trace the crime and you can make a penalty, and the fear of that, I think, that trace of facts will be created, serves as an inhibitor for people taking the law in their own hands and committing homicide. Well, with respect to the factual situation of the crime of not wearing a seat belt, if you have got a lap belt, all you do is as you are driving, you reach over, you pick it up, and you put it over to the other side, you switch hands with your wheel, and then you click the thing in, and then you slow down, and then when the policeman comes up to you and asks if you have been wearing your belt the whole time, you say, you bet I was. Or if you get pulled over, you reach over, you grab the shoulder harness, you pull it down in one motion, and the only way that you are really going to get a conviction is if somebody agrees to the conviction by telling the truth or incriminates themselves by saying, no, I wasn't wearing my belt. But the very, very likely possibility I think is that someplace in the act of pulling over to the side of the road, you grab your belt and you try to put it on, and it will be very, very difficult for anybody to say that it wasn't there at the time that the policeman turned on the red lights and you were asked to pull over. In fact I don't think it is enforceable for that reason. You really can't create external observation in some way that lets somebody else know whether the fact existed or not. And if you can't get somebody else who knows whether it happened, then you have got to rely on the individual and the individual has to tell the truth and accept the punishment or not tell the truth and escape punishment, a sort of a form of self-incrimination, and people aren't going to do it. And because they aren't going to do it, it is not going to be enforceable at that moment. But the proponents of the bill say, we don't care about that moment so much, we care about the moment up to that time, when people will be persuaded into wearing their belts because it is the law, and the compliance rate will jump from 15 percent to 60 percent and that is the real good of the bill, not the 40 percent that ignore, not the ones who take a chance on whether or not the policeman saw them driving without a belt or not or trying to make a suspicious movement with their arms, but we will change the practices of the way we drive sufficiently that there will be enough public good and cost savings to justify the act. And I tell